The Genealogy and History of
SAMUEL AESCHLIMAN
up to his marriage to
Ida Sommers

Part 1

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and typed by
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Samuel and Ida Aeschliman
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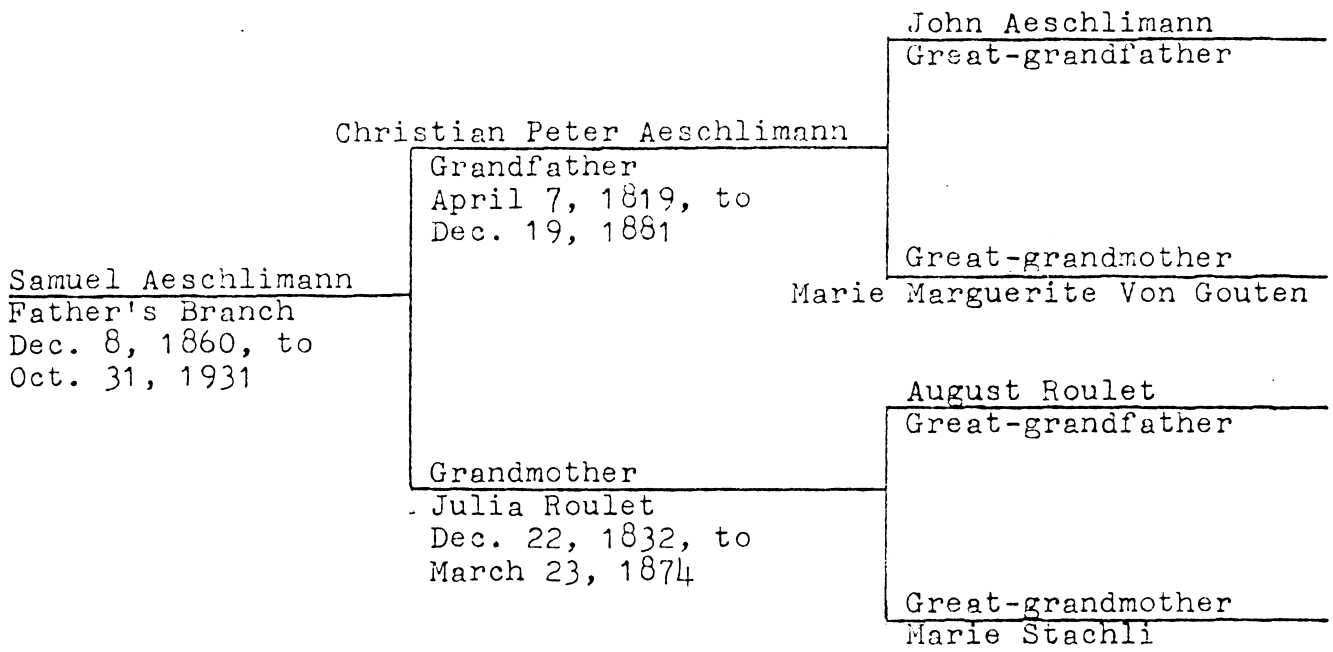
In Switzerland the name Aeschliman was spelled with two letter Ns at the end of the name. The last N was dropped in the United States of America.

THE FAMILY TREE OF SAMUEL AESCHLIMANN



Father Samuel's parents were German-Swiss. His parents came from the German section of Switzerland to the French section. The location of Grandfather Christian P. Aeschlimann's homestead is in La Saignotte-Cret-Le-Locle, Canton Neuchatel, Switzerland. In Switzerland, Canton Berne, City of Langnau and in the "Langnau Cathedral," built in 1770, is a history of the Aeschlimann family.

Grandfather Christian P. Aeschlimann was married thrice. First wife was a Miss Guerber, a sister to Rev. Guerber. Two children were born to this marriage--Christian and Louise. The mother died some time after Louise's birth.

Second wife was Julia Roulet. Her father's name was August Roulet and her mother's name was Marie Stachli. The Rev. Philip Roulet was a brother. Ten children were born to this marriage. Julia died when Ernest was two years and nine months old.

The third wife was a Mrs. Ummel, the widow of our Uncle Christian Ummel's uncle.

Ten children were born to Christian Peter and Julia Aeschlimann. Their names follow:

	Name	Born	Married	Died
1.	Marie	Sept. 10, 1855	Christian Ummel	Oct. 11, 1934
2.	Elise	Dec. 11, 1856		At age 16
3.	Fred	Sept. 24, 1859	Dec. 1882, to Rosa Rubin	March 10, 1945
4.	Samuel	Dec. 8, 1860	March 22, 1900, to Ida Sommers	Oct. 31, 1931
5.	Paul	Oct. 25, 1862	In 1893 to Phebe Dieffenbach	Dec., 1938
6.	Rosina	June 29, 1864	Nov. 12, 1888, to William Rubin	Oct. 31, 1951
7.	Arnold	June 18, 1866		At age 4
8.	Sophia	Sept. 26, 1867	Nov. 16, 1886, to Christian Schluneger	March 2, 1934
9.	Henri	Jan. 10, 1870		Died in infancy
10.	Ernest	June 13, 1871	In Jan. 1901 to Esther Ensley	Dec. 6, 1952

Grandfather Christian Peter, Grandmother Julia, Elise, Arnold and Henri are all interred in the village of Les Brenets, Switzerland.

SAMUEL'S EARLY LIFE

Samuel was usually called Sam. Later in life he often went by the letters S. R. Aeschliman. Since he had no middle name, the first letter of his mother's maiden family name "Roulet" was taken.

Sam grew up on a dairy farm. At age three he was baptized and grew up in the German Reformed Church. When quite young he milked cows and delivered milk to customers in the village nearby. The milk was delivered in a one horse drawn two-wheeled cart. One morning the cart upset and all the milk was spilled. It made him sad that the customers would get no milk that day, and it was hard for him to tell them; but everyone was so understanding and kind, feeling so sorry that this had happened to him, he being so little.

Sam and his brothers and sisters went to a French-speaking school and their father taught them to read, write and speak German at home. They spoke the German-Swiss dialect at home too.

SAM LEAVES FOR THE UNITED STATES OF AMERICA

During Sam's teen years an uncle by the name of Rev. Philip Roulet and some cousins by the name of Schluneger left Switzerland for the United States of America. They sent back a good report of the new country. It was truly a country of opportunities. Sam had a desire to go to America too, so in the year of 1880 at age nineteen he left his home and country for this land of opportunities. After a safe ship voyage across the Atlantic Ocean, which took at least six weeks, he arrived in America. He went to Pulaskie, Iowa, where his Uncle Roulet (as Sam always called him) lived with his family. The Schluneger cousins also lived there.

Within a few months, or a year, Brother Paul and Sister Rosina wanted to go to America too and take Ernest along. Ernest was ten years of age at that time and not getting along well with his step-mother. His own mother died when he wasn't quite three years old. Because of his youth he wasn't given permission to leave Switzerland without a guardian of a certain age. Paul and Rosina were not old enough to qualify, but Sam would be. So Sam returned to Switzerland and brought Brothers Paul and Ernest and Sister Rosina to America. They arrived in America before December 1881. So Sam crossed the Atlantic Ocean three times before he was twenty-one. He mentioned this fact to us several times. He was twenty-one years of age on December 8, 1881.

LIFE IN DAVIS COUNTY, IOWA

Sam attended a country elementary school for 90 days soon after coming to Iowa. There he learned to read, write and speak the English language. He also worked for a farmer by the name of Swartzendruber. He joined the Mennonite Church the first year in Iowa. His Uncle Philip Roulet was pastor of that church.

In December 1882, Brother Fred and Rose Rubin were married in Switzerland. In the year of 1885, Fred and wife Rose and small son, Arnold, and youngest sister, Sophia, arrived in Iowa. They made their home in Davis County, Iowa, near the Aeschliman brothers and Sister Rosina, or Rose as she was called.

By this time a number of people in Iowa were going west to Washington Territory. Farm land was good there and available, some still to homestead. Sam and Paul were so situated by now that they could make the move.

COMING TO WASHINGTON TERRITORY

In the year of 1886, Sam and Paul and Sister Rose loaded all their belongings, which included several horses, into a railroad freight car. They also traveled in the freight car to care for their horses. They traveled westward across the United States. (Not certain if they went by way of Spokane, Washington, or San Francisco, California. Then north along the coast by ship as far as the Columbia River, then up the Columbia and Snake Rivers to Almota, Washington.) Some of the first settlers to Washington went by way of San Francisco, California, as the Northern Pacific Railroad wasn't completed until 1884. The Aeschlimans arrived in Washington in November 1886.

Sam and Paul rented land from a widow, Mrs. Hungate, for a few years, and Sister Rose kept house for them. The farm was located a few miles east and north of Almota. At the end of one year of farming they paid all their debts, and all they had left was less than a dollar. But in spite of that they were in good spirits, confident that there would be better years. Sam had an accordian and played that often through the winter months and they sang hymns together. Sam said they never sang as much as they did that winter.

One winter Sam taught a singing class in Almota. That is teaching to sing by notes without an instrument such as an organ or piano. A tuning fork gave them the tone of high C, and from that they got the tone of other notes after they were trained to do so. Eventually, they could sing all four parts of a song as a quartet or choir. Much enjoyment was received by attending such a class.

FRED AESCHLIMAN AND CHRIS SCHLUNEGER FAMILIES ARRIVE IN WASHINGTON TERRITORY

In the year of 1886, Sister Sophia married Chris Schluneger on November 16th in Davis County, Iowa. Chris was a widower with a young daughter named Lavina.

The next year, Brother Fred and wife Rose and three sons, Arnold, Lou, and Will; Chris Schluneger and wife Sophia, and daughter Lavina, all went west to join the other Aeschliman brothers and Sister Rose. (Mr. and Mrs. Fred Nauert were also in the group.) They went by way

of San Francisco, California, in a railroad freight car, with all their belongings, then by ship up the coast to the Columbia River and up the Columbia and Snake Rivers to Almota, Washington. They arrived there in November 1887.

They all lived together that first winter in a little four-room house in Almota owned by Henry Spaulding. Fred worked in a blacksmith and wagon wheel manufacturing shop. Edward and Sam were born in Almota. In the year of 1893 or '94 they moved to school land in the canyon north of Almota and about a mile southeast of Will Rubin's farm. Ira and John were born on this farm. The boys attended the Onecho School.

When Fred and family lived in Almota the first few years, Sam and Paul and Rose rented and lived on the Hungate farm. At this time Will Rubin, a brother of Fred's wife Rose, came to Washington Territory. A few years before coming to Washington, Will left his home in Switzerland and came to America. He went to Ohio where a brother lived. From there he came to Washington with Paul Maurer. They came by train across the midwestern states and arrived in Spokane, Washington, then hitchhiked to Colfax as they had very little money left. Will visited his Sister Rose and family in Almota quite often. Sam, Paul and Rose also visited the Fred Aeschlimans. Before long a romance began with Will and Rose Aeschliman, which came to a marriage in Pullman, Washington, on November 12, 1888.

(In the year of 1889, Washington Territory was admitted as a State to the United States of America.)

EARLY PIONEER LIFE IN WASHINGTON STATE

In the year of 1889 or '90, Will and Sam rented or bought land in the Onecho district from Paul Maurer and also some railroad land joining that. Over the years they bought more land at different times enlarging the farm. This farm is located a few miles north of Almota on both sides of the Colfax-Almota road and Goose Creek running through it. A log cabin was by the creek. They moved into this cabin and began farming and building the farmstead.

The next few years were indeed busy for them. Some of the land in the low places was broken for farming, but the hills were in natural bunch grass. Trees were all along the creek and were used for heating and cooking. The bunch-grass covered hills were broken for farming. A plot was set aside for a garden and fruit orchard.

Probably the first building they built was a barn for horses which were used to do the farm work, and to shelter a cow or two to provide milk and meat. Then shelters were built for a few chickens and pigs.

Whenever a farmer needed a barn or house built, relatives and neighbors came and helped build it, and it was done in a short time.

In 1897 an eight-room two-story house was built on the Will Rubin farm.

In those early days there were no telephones on the farms, so whenever anyone became quite sick and needed a doctor someone would ride horseback to Colfax and get advice and medicine for the sick one. Or if the doctor felt it important to see the patient, he would come out on horseback or drive out in a buggy.

THE SETTLING OF OTHER AESCHLIMAN FAMILY MEMBERS

The Fred Aeschliman family lived on the canyon farm for about six years, then bought land in the Onecho community. This land is located on the west side of the Colfax-Almota road and about two miles northeast of the Onecho School and church. The family moved on this farm in 1899 and built it up over the years. Some of the land was in natural state of bunch grass when they purchased the land.

Mary and Martha were born on this farm. Eight sons and two daughters were born to Fred and Rose. The eldest, a son born in Switzerland, died in infancy. All the other children were raised to adulthood. Their names are: Arnold, Lou, William, Edward, Samuel, Ira, John, Mary and Martha. Arnold died in 1912. All the others lived a full life.

Sophia and Chris Schluneger moved from Almota to Palouse, Washington, about 1889 and rented a farm there. In the year of 1893, they had a total crop failure due to a very rainy season. In 1896 they moved back to the Spaulding house which had been moved to the top of the canyon north of Almota. They rented land from Henry Spaulding for two years, then bought land near Wilcox and moved on this farm in 1898. This farm was located over the hills northwest of Fred's farm.

Six sons and six daughters were born to Sophia and Chris. Their names are: Albert, John, Alma, Fred, Ernest, Mary, Lydia, Lorene, Emma, Mabel, Chester and Louis. Chester died in infancy.

Paul felt called of God to preach the gospel, so in 1891 he left for Halstead, Kansas, to study for the ministry. Paul finished school in the spring of 1893. From there he went to Pulaski, Iowa, and married Phebe Dieffenbach and returned to Washington with his new bride.

On July 1st of that same year, Rev. J. B. Baer, Field Secretary of the General Conference of Mennonites of North America visited the Onecho community and helped organize the Mennonite Church of Onecho. In the afternoon of that same day, Paul was elected pastor of the new church and the following day he was ordained as elder.

Pastor Paul and wife Phebe bought a farm about one mile east of the Onecho Church and on the south fork of Goose Creek.

They adopted a daughter and named her Beulah, and a few years later they adopted a son and named him Rupert.

Ernest came to Washington about 1896. Ernest picked a local girl for his wife by the name of Esther Ensley. Her parents were some of the first settlers of the Onecho community. All their children were born there.

Ernest and Esther were married in January, 1901, and settled on a farm a few miles east and south of Fred's farm. Five children were born to them, and all died in infancy or early childhood. This was a great sorrow to them. About a year after the last child died, they adopted a baby boy and named him Foster.

In the 1940s they adopted Harry Roulet, a grandson of Rev. Philip Roulet. Harry lost his mother in childhood and made his home with the Ernest Aeschlimans since his teen years and was faithful as a son, helping with farm work and after his marriage rented the farm.

THE FAMILY MEMBERS IN SWITZERLAND

The half brother, Christian Jr., married in Switzerland, and after a number of years they also came to America. They settled in Detroit, Michigan. They raised a family of four children--one son and three daughters. If I remember correctly, the oldest daughter, Nettie, married and died a year or more later. The second daughter, Julia, was gifted and was in opera for awhile then gave it up as she felt it wasn't the place for a Christian girl. She then took the position of governess to the daughter of wealthy parents who lived on an island. When she no longer was needed as governess, Julia and parents returned to Switzerland to live. Not sure about the youngest daughter and the son. Someone said the daughter died in America before the parents and Julia returned to Switzerland.

The half sister, Louise, married a Mr. Heger. They stayed in Switzerland and made their home there. We have no more information of them. (In 1980 received information that Mr. Heger's first name is Rodolphe. They had children, the number unknown. One was named Eugenie, probably another Rosalie. Some Hegers lived in or near La-Chaux-de-Fonds, Switzerland.)

Sister Marie, or Mary as she was called, married Christian Ummel a year or more before Sam left for America. Six children were born to them in Switzerland. They came to America in October, 1889. Ernest was a baby of only six weeks. Chris Ummel had borrowed money to

make the journey to America, hoping after a ship trip of several weeks to continue on to Washington State. Mary wanted to live near her brothers and sisters, but money was running out. Chris had three brothers near Bloomington, Illinois, so this is where he landed with a wife and six children, and $5.00 in his pocket. Chris' Brother Ben rented a farm and nearby was an empty house. The Chris Ummel family lived in that and Chris worked for his Brother Ben for $17.00 per month. Mary knitted mittens and stockings for neighborhood families. They repaid the loan to come to America in one year. Eventually, they bought a farm in the vicinity of Bloomington and raised a family of eleven children--seven daughters and four sons. Their names are: Mary, Lena, David, Sophia, Martha, Ernest, Paul, Sam, Bertha, Esther, Clara.

THE RELIGIOUS LIFE OF THE AESCHLIMANS

Sam and his brothers and sisters were baptized in early childhood into the German Reformed Church and grew up to become devout Christians. When Sam came to Pulaski, Iowa, he joined the Mennonite Church of which his Uncle Philip Roulet was pastor. (Very likely the other Aeschliman family members also joined that church though there is no record.) When they came to Washington Territory in 1886-1887, and settled in the Onecho community about four years later, they found a small Sunday School being held in a primitive school house on a hill about one and one-half miles northeast of the farm of Will Rubin and Sam. They were happy about this and begin attending regularly. The Sunday School had its beginning from a Bible Class organized in 1876 by a Methodist preacher, the Rev. M. S. Anderson. He was a circuit rider missionary organizing Bible Classes and Sunday Schools in newly settled communities. He would make the rounds of visiting them and would bring the group he was visiting a message from the Bible.

With the Aeschlimans, Rubins, Schlunegers and other Swiss Mennonites from Iowa and Ohio attending, the Sunday School got quite a boost. According to a history of the Onecho Church, the Methodist group greatly appreciated the presence of the Mennonites, since musically inclined leaders were badly needed and their Christian way of life was an inspiration to them.

Sam soon took the leadership in music. There being no musical instrument, he got the tune to begin a hymn with a tuning fork.

There being no regular minister for the group, the Mennonites felt the need of one. At about this time, Paul Aeschliman felt called of the Lord to become a minister of the gospel, so in 1891 he went to Halstead, Kansas, for two years to study for the Christian ministry.

In the spring of 1893 Paul R. Aeschliman, accompanied by a newly acquired bride, returned to the Onecho community with several new families who also established their homes here.

On July 1 of the same year, Rev. J. B. Baer, Field Secretary and Traveling Minister of the General Conference of Mennonites of North America, visited the community. The Mennonite group met at a private home where an organization was formed, Rev. Baer serving as chairman of the assembly. It was decided to term the new organization, The First Mennonite Church of Colfax, Washington. In the afternoon of the same day, Paul Aeschliman was elected as pastor of the new church. On the following day he was ordained as elder, the service being held in the primitive school house. Rev. J. B. Baer presided at both meetings.

Now there were two denominations, each with a small flock and only the little school house to hold their services. They decided to continue to worship together. The spirit of Christian cooperation was begun which continued for many years. Beginning at this time, and continuing for many years, was the arrangement of the Mennonite pastor occupying the pulpit three Sunday mornings a month, while the Methodist pastor occupied it one Sunday morning, or two on some occasions. Pastor Aeschliman preached on the Sundays allotted him, most of the time he preached his sermons in German followed by its repetition in English. The Sunday School was always carried on as a union project.

For two years following Pastor Aeschliman's entrance into the ministry, services were held in the little school house. The congregation was growing and a larger building was needed. So in 1895 a meeting was held to make plans for a church building. There was a problem--should the building belong to the Methodists or the Mennonites, there being about the same number of each group.

After due consideration, the Methodist folks said to the Mennonites, "You men are good carpenters, you build the church and we will all help." Thus the problem was settled. J. J. Tompkins deeded the land for the church. This was near the little school house. The building of the church was begun and though times were hard and money scarce these obstacles were overcome by the wonderful cooperation of the entire membership. Thus with many hands a nice meeting house was a reality. Both groups were present at the dedication of the church and the pastor of each group took part. The entire membership of both groups made it plain that, "We are of one fold and one Shepherd: Jesus Christ Himself being the chief cornerstone." The two groups continued to worship in the same manner as before the church was built. The church was usually called The Onecho Church.

> (Much of this information was taken from "The History of the Onecho Church," written by Dwight Ensley, a son of pioneer parents.)

In May of 1896, Pastor Aeschliman met with a committee of ministers of the General Conference of Mennonites of North America in the small village of Pratum, Oregon, to organize the Pacific District Conference of Mennonites. There were several small Mennonite Churches in Oregon and two in Washington and some in California.

After this, Pastor Aeschliman often served these churches when they were without a pastor or had difficulties and needed advice and guidance or encouragement.

Later, he frequently associated with the establishment of churches and ordination of ministers. Much of the time he would serve them on the Sundays when the Methodist minister preached at the Onecho Church.

During the week, Pastor Aeschliman worked his own little farm a mile east of the church.

FARM AND FAMILY GROWTH AND SOCIAL ACTIVITIES

As the years came and went the farmsteads were built up and farming extended. At first only the valleys and lower parts of the hills were farmed. Gradually the natural bunch grass was broken up for farming higher up on the hills where it was much steeper. They found it possible to farm. They added more fruit trees to their orchards and planted more garden.

Gradually more farm buildings were added and more cows, pigs and chickens raised for food of growing families. As more land was farmed more horses were needed. These were bought from farmers who raised them as a side line. Or, if they had a good mare, they would raise their own horses from colts of the mares.

The Fred Aeschliman, Chris Schluneger and Will Rubin families were growing in numbers. A new baby arrived in each family about every two years.

Will and Rose Rubin's first baby was a son born October 8, 1889. Five more sons and two daughters were born to them over the years. Their names are: William, Emma, John, Elmer, Alvin, Leslie, Pearl and Harvey. Elmer died in infancy.

Sam remained single until 1900. He continued to live with the Will Rubin family until then. He and Will farmed their land in partnership. He became quite active in church work though he was quite timid and found it difficult to speak before a crowd. In time it became much easier. He said if there wouldn't have been such a need for workers he never would have become so involved. His first assignment was probably leader of the singing. They had no musical instrument such as an organ or piano. A tuning fork was used to get the pitch of high C. Anyone with a good ear for music and was trained to read notes could get the tone of all the other notes from high C.

Some winters he taught a class of young people to sing notes and then the four parts of a song. They enjoyed such a class very much and it improved the singing in the church services too. The congregational singing was like a choir--all four parts could be heard if one listened. It made an impression on me when I was young.

No farm work was done on Sundays and they attended church services regularly. Afternoons were often spent in visiting or taking relatives or neighbors home from church to dinner. Sam enjoyed visiting and was a good conversationalist. He also entertained visitors by playing his accordion.

Pastor Paul continued to be called to visit churches in the Pacific District Conference. While visiting these churches he became acquainted with families of these churches. One man's family, who lived in the Waldo Hills east of the Pratum Church, by the name of Gottlieb Sommers made an impression on him. There were three sons and three daughters in the family. The oldest daughter, Ida, was about twenty-one. The thought came to Paul that Ida would be a good wife for Brother Sam. In the near future the Pratum Church was to host the Pacific District Mennonite Church Conference. Pastor Paul encouraged Sam to attend the conference with him which was held in June 1899. Sam went and the Lord must have been working with Pastor Paul--Sam was to be a guest at the Sommers' home while attending the conference. Sam and Ida became acquainted and began corresponding after Sam returned to his home. After a few months, Sam proposed marriage to Ida, and she accepted. Plans were made to marry in March of 1900.

In the meantime, Sam and Ernest went on a trip to the midwest to visit their half brother, Christian, and family in Detroit, Michigan, and Sister Mary and family near Bloomington, Illinois. Also some relatives in Iowa. It was 18 years since they saw their brother and sister in Switzerland.

Sam and Ernest left in the fall of 1899 and traveled by railroad train. They visited a month or more at each place then they began their trip home stopping off at Salt Lake City, Utah, for some sightseeing. Then they continued on their journey home, but before they arrived there Sam left Ernest and went on to Pratum, Oregon, to be married. His wedding day was set for March 22, 1900. A day or two after their wedding, they left by train for Almota, Washington, to make their home in the Onecho community. They went as far as The Dalles, Oregon, then for something a little special they went aboard a riverboat and went up the Columbia and Snake Rivers as far as Almota. Will met them there and took them to his home.

Sam and Ida lived with the Rubins until their house was built. They began building it in September 1900 and it was finished by the end of the year. They moved into it the beginning of 1901.

Republic and
Township of
Neuchatel

Civil State
No. 150
Birth of
Aeschlimann
Samuel

Birth Certificate

Certificate
of Civil Accounts of the Circomscription of Brenets

In the year 1860, the eighth of December at four in the morning in Brenets was born to Christian Pierre* Aeschlimann permanent agriculturist in Brenets, originally of Langnau at the age of forty-two; and to his wife Julie, born Roulet at the age of twenty-eight, originally from the Sagne and the Bridges, living in Brenets, a male child to whom has been given the first name Samuel, paternal grandfather Jean** Aeschlimann, paternal grandmother Marie*** Maguerite Von Gouten; maternal grandfather August Roulet, maternal grandmother Marie, born Stachli. The present act has been drawn up on the declaration made today before you, Ali Cartier, Civil State Officer of Brenets by Christian Pierre Aeschlimann, father of the child, in the presence of Samuel Bauschert, wax maker at the age of thirty-three and of Eli Toubin, carpenter at the age of forty, witnesses required living in Brenets and has the informant of the witnesses signed, this act will be shown to us after this reading is made--

In Brenets, the thirteenth of December 1860 at ten o'clock in the morning, here have signed to the account of Christian Aeschlimann, S. J. Bauschert, Eli Toubin, Civil State Officer Ali Cartier--

Certified, the present certificate, informed by the account of Brenets, the fifteenth of February 1863--

Officer of the Civil State
Ali Cartier

(Translated into English from the
French document by Dawn Higgins.)

*Pierre is French for Peter
**Jean is French for John
***Marie is French for Mary

EARLY FAMILY HISTORY

Samuel Aeschliman and Ida Sommers were married March 22, 1900, by Rev. Peter Gerig at the parsonage near Pratum, Oregon. The next day they left by train to The Dalles, Oregon. Then, for something a little special, they took a riverboat to Almota, Washington.

Will Rubin was there to meet them and he took them to his home in the Onecho community where Sam was at home ever since he and Will began farming in partnership. (Will Rubin was Sam's brother-in-law.) Some time before Sam's marriage, Will and Sam had decided to continue farming in partnership. Will's farmstead was near the east end of the farm land and Sam's would be near the west end nearly a mile away, also near Little Goose Creek.

There were no buildings up yet so they decided Sam and Ida would live with the Rubins for a few months until their house was built. The Rubins were expecting their seventh child in June, and Rose could use help with the housework and care of the children for a few months. So it worked together for the good of all. The Rubin's baby, a girl, arrived in June and they named her Pearl.

In late summer they began building a big barn on the site chosen earlier. Relatives and neighbors came to help. By now they were quite experienced builders and it was done in a short time. Then they began building the house. It was to be a two-story, eight-room house with a pantry and small bathroom and a basement cellar. The cost of the lumber was $1,500. Much of the labor for building the barn and house was paid by trading work. Sam had helped others build their barns and houses and now it was his time to receive help. The house was finished by the end of the year.

BEGINNING LIFE IN THEIR OWN HOME

Sam and Ida moved into their house on January 1, 1901. Nearly two months later their first child, a girl, was born on February 24, 1901. They named her Golda Ida. She was a joy to her parents.

In March farm work began. Though it was too early for field work, there was much to be done building up the farmstead for the next year or more. The barn and house yards, vegetable garden, orchard and some pasture land needed to be fenced in because of livestock.

A well was probably dug that first spring, for the livestock, if none had been before. Very likely a well had been dug for household use before the house was built. This well was located southeast of the house near where the south and east yard fence met. This was about six feet lower than the house so required less digging. Some time later a well was dug nearer the house, just off the kitchen porch on the east side.

All the early wells were dug by hand and were about 30 feet deep and 4 or 5 feet in diameter after lining the well with bricks. A hand pump brought up the water. The well for the livestock was dug south of the barn and on the west end of the present concrete watering trough.

A chicken house, pig barn and workshop were also built. No doubt Sam had help with some of this work.

Field work usually began in April though at times some could be done the latter part of March. Early vegetables were planted in April. The garden was located between the house yard and creek. About half an acre west of the garden and house yard was set aside for an orchard. Fruit trees and four hazel nut trees were planted over a period of several years.

A team of six horses were kept to do the field work. At first they probably had only one cow to supply them with milk and butter. More cows were added as the family increased in numbers. A few chickens were kept for eggs and meat, and a few pigs were raised each year also for meat.

THE CHILDREN OF SAMUEL AND IDA AESCHLIMAN

	Birth Date	Died
1. Golda Ida	February 24, 1901	
2. Hilda Sylvia	April 5, 1902	
3. Irvin Sam	October 30, 1903	
4. Stella Ruth	February 7, 1905	
5. Frances Emma	December 28, 1906	
6. Julia Katherine	November 3, 1908	November 9, 1908
7. Blanche Zena	October 16, 1909	
8. Flossie Helen	November 28, 1911	
9. Arnold Elmer	May 30, 1914	
10. Ralph Oliver	October 10, 1916	
11. Myrtle Jeanette	September 1, 1919	
12. Walter Warren	April 7, 1923	

THE GENERATIONS

Our Father, Samuel Aeschliman, was the third generation on the Aeschliman lineage that we have on record. Our Mother, Ida Aeschliman, is the fifth generation on the Hofstetter lineage that we have on record.

The children of Samuel and Ida Aeschliman are the fourth generation on the Aeschliman lineage and the sixth generation on the Hofstetter lineage.

MORE EARLY HISTORY

All of us children were born at the farm home about three miles north of Almota, Washington, by the first road. All were delivered by a doctor from Colfax except Golda. Lena Rubin, a sister-in-law of Will and Rose Rubin, delivered her. Usually Aunt Rose Rubin would come and take care of the new baby and Mother for a day or more. A neighbor or relative who did the housework would take care of them after that until Mother was up and able to care for the baby. In those days the mother was supposed to stay in bed for ten days after a birth.

Our parents had their first four children rather close together. They were from thirteen to sixteen months apart, so Mama Ida was a busy woman. She didn't have running water in the house, no automatic clothes washer and dryer, nor an indoor toilet. Nevertheless she was happy and managed the housework and children well. Papa Sam was a devoted husband and father. He helped with the care of the children and heavier housework when not too busy with farm work. He was always the first to get up in the morning and would build the fire in the kitchen range and heating stove in the dining-living room when heat was needed. Wood from the trees along the creek and coal were used for fuel. Papa also pumped and carried much of the water for household use from the well just off the kitchen porch.

When we children were young we called our parents Papa and Mama. When we were teenage and older we usually called them Dad and Mom.

Mother's father passed away at his home near Silverton, Oregon, in June 1904. Papa and Mama went to his funeral taking Irvin with them. He was eight months old at that time.

SEVERE SICKNESS STRIKES THE FAMILY

Early in the year of 1905, and a few weeks before I, Stella, was born, our family went through a difficult period. Some friends with young children visited our family. Their children seemed to have colds but found out later it was scarlet fever in a light form. A few days later Golda, Hilda and Irvin came down with scarlet fever. They were quite sick having high fever and earache, which went into mastoiditis for Golda and Hilda. Some days later they both needed surgery. Hilda's condition seemed to worsen first so they took her to St. Ignatius Hospital in Colfax. Dr. Johnson, an ear specialist, from Spokane came to Colfax and performed the surgery at St. Ignatius Hospital. Papa stayed with her at the hospital and helped care for her day and night. Nurses were not plentiful in those days, and Hilda was so young, not quite three years old. However, Hilda made good progress in recovering.

After about a week Papa hoped to be at home with the family soon. They expected me to be born any day now and Golda and Irvin had not yet recovered. Papa felt needed at home, but it was not to be yet

as Golda's condition was worsening and she needed surgery badly. About ten days after Hilda's operation, Uncle Will Rubin and cousin, Lena Ummel, took Golda to the hospital in Colfax and Dr. Johnson came to Colfax and did the surgery on her too. It was in the nick of time as the infection had gone to only a paper thickness to her brain. Papa stayed at the hospital and cared for both girls until Hilda went home. Then he stayed a week or more until Golda could leave the hospital for home. The Sisters at the hospital remarked several times what a wonderful father Papa was.

I was born the day of Golda's operation or the day after. Irvin recovered without complications though he had been quite sick. Cousin Lena Ummel and some neighbors helped in the house, and outside caring for the livestock during all the time Papa was with the girls at the hospital.

These were anxious days for our parents. However, their faith in God gave them strength to endure and hope for better days. Papa wrote a poem of the difficult days while at the hospital with Hilda. This poem follows:

1st

When Storms of life are growing dark.
And of light we can see no spark.
Yes when our hearts are full of fear.
And every thing in life seems drear.
Yes we may think there is no road.
To carry our sorrowful load.
Yes we may think God has forgot.
Us helpless Child on a dark spot.
Yes when despear enters the heart
And we drift around without a chart
Then on this roaring Sea we hear
A small Still voice that Calms our fear
And dark waves must obey its will
When they hear the Words. Peace be Still.

2nd

When we lift our eyes toward that home,
Where storms and Cares never can roam,
Where there shall be no bleeding heart
Where loved ones will never more part
Where there shall never be no fear,
And no one ever shed a tear.
When God shall tell his Children why.
They often had to fear and sigh.
Then we shall understand his ways,
And why we had to have dark days,
Yes we will think like all the rest,
That everything worked for the best..
We will join in thankful praise
Yes we will thank God for dark days.

Written as a Remembrance of the night
of Operation on our Child Hilda.
this 9th day of Feb: 1903
by her Father —

ONECHO SCHOOL

Onecho Elementary School was located two miles from our home and a short distance east of the Onecho church which was at the intersection of the Colfax-Almota road and the Longhollow and Pullman roads. The building had one classroom with an anteroom at the entrance where coats, lunches, etc., were kept. Two outdoor toilets were a short distance from the back of the building. The school building was painted white.

All eight grades were taught there, when needed, by one teacher. All eleven children of our family received our elementary education there, receiving a diploma after passing the county eighth grade examination.

When the weather was nice and the roads good we walked to school, otherwise our Father took us in the family vehicle called a hack which was drawn by two horses--Bruce and Dan. In the winter when the country was covered with snow, we rode in the family sleigh. When Irvin was in his teens he drove the team to school.

Since our parents spoke the Swiss-German dialect at home Golda, Hilda and Irvin knew very little of the English language when they first began attending school. Our parents decided to send Golda and Hilda in the early spring of 1908 in order to give them a little time to learn some English language before entering school in the fall. Our Uncle Elmer Sommers was living with our family at that time and attending the Onecho School getting his seventh and eighth grade education which he didn't get while in Oregon. So Golda and Hilda walked to school with Uncle Elmer and he helped them get started.

Dwight Ensley, a native born Onechoite, was the teacher at that time. They went to school only a few weeks when the measles epidemic broke out in the neighborhood. Then the school was closed for that term. However, Golda and Hilda learned some English which must have helped them the next fall when they went to school. I never heard that they had problems learning the English language.

In the year of 1920 there were six of our family attending the Onecho School. That took a lot of lunches for our Mother to make. We would wash the breakfast dishes while she put up the lunches.

The school building was also used for various community meetings and programs. A few winters Literary Programs were given about twice a month on Friday evenings.

Junior Society did not come into existence until 1938. The first Daily Vacation Bible School was conducted in June 1941.

Our Christian Endeavor Society was not strictly a young people's society at the beginning. For the most part the upper-teen and early twenty ages held the offices of the society. A goodly number of older ones attended regularly and took part in the meetings giving talks on topics, offering prayer and answering questions that came up, thus making the meetings more interesting and helpful. Dad was a regular attender and participator in the meetings as long as able.

Every two or more years the Mennonite group held a series of revival meetings. Sometimes the Methodist group would have revival meetings in the years the Mennonites didn't. All of us children made a profession of faith in Christ before we were 20 years of age, were baptized and accepted as members of the First Mennonite Church of Onecho.

As far back as I can remember there were two programs at our church every year--Christmas and Children's Day. The programs were put on by the Sunday School and consisted of recitations, dialogs, exercises and songs. The choir also sang two or three anthems. The Christmas program was usually given on Christmas Eve. There was always an evergreen tree decorated with strings of popcorn, and tinsel. Many bright ornaments also were hung on the tree. The first years real candles were clipped on the tree. At the end of the program the candles were lit by Uncle Will Rubin. He was very careful and a fire never started from it. The last thing on the program was the giving of the bags of candy and nuts to all present. I believe the first few years it was only to the children.

Children's Day programs were always given on a Sunday in June. The program was in the order of the Christmas program. No Sunday School or Church services were held that Sunday morning. Every family brought a picnic lunch and after the program each family spread a tablecloth on the grass in the shade of the church or one of the trees surrounding the church. About 1921 this method of eating the picnic lunch was changed to cafeteria style. Some of the men built tables and they were set end to end in the shade of the trees. The women set their food on the table, the people formed two lines and passed on each side of the table. This method was more sociable and satisfactory and was continued. Many attended these programs filling the church to capacity. Sometimes there was a sermon in the afternoon by a visiting pastor.

FELLOWSHIP WITH MENNO MENNONITE CHURCH

Menno Mennonite Church came into being in the State of Washington in 1900 when a group of Mennonites with their pastor, J. R. Schrag, moved from Willamette Valley, Oregon, to Adams County. They settled some 20 miles west of Ritzville. At first the families gathered for worhip in homes and later in school houses. In 1908 a church was built at one of the crossroads in the center of the district, a place called Menno. J. R. Schrag was their pastor until 1911. The congregation was

without a pastor three times from 1911 to 1922, each time for a year or more. During these times our pastor, Uncle Paul Aeschliman, being the Pacific District Conference minister-at-large occasionally filled the pulpit there until a pastor accepted the call.

Good fellowship developed over the years between the Menno Church and our Onecho Church. The Menno Church members were pretty much related to each other as our church members were--probably some were not as closely related as our young people were. Nearly all the children and young people of our church were first cousins. There were no second cousins then, so with a situation like that romances were sure to take place by mingling together at church conferences and conventions, and even Children's Day programs. Nine marriages took place between the two churches from 1915 to about 1940. Three sisters of our family were among the marriages. No marriages have taken place between these two churches since then. Most young people of both churches began attending church colleges after high school and met their life companions there. A few married high school friends.

CHURCH GROWTH AND ACTIVITIES

As the years passed, church membership and attendance grew and we felt the need for a larger church. So in the spring of 1926 work began on a larger and more up-to-date church with a basement for Sunday School classes, kitchen, dining and fellowship area, and rest rooms. It was built on the same place as the first church after moving it a short distance to one side. It was dedicated in December 1926.

In October 1936 Pastor Uncle Paul was elected Pastor Emeritus and Rev. and Mrs. W. Harley King and daughter, Ethella, answered the call. The 50th Anniversary of the Onecho Mennonite Church was celebrated June 13, 1943. After 10 years of faithful service the Kings left.

The Rev. and Mrs. P. D. Unruh and family came from Newport, Washington, September 1, 1945. After 15 years of faithful service we were again as sheep without a shepherd.

In April 1962 the Rev. Charles Lyman family came to us from Dieringer, Washington.

By a vote of the congregation in 1963, we withdrew from the Pacific District Conference and became an Independent Mennonite Church.

On October 4, 1964, the dedication of the addition to the church of Sunday School classrooms, pastor's study, and church office was held.

After about 10 years of faithful service the Charles Lyman family left.

The Rev. Garland Shinn and family came in 1972. During their ministry the congregation voted to join the conference of Independent Fundamental Churches of America (I.F.C.A.), and the name of our church was changed to Onecho Bible Church. In 1975 the Shinns received a call to help organize and pastor a group of believers in Reno, Nevada. So we were again without a pastor.

A call was extended to Rev. Roderic Pence and family. They came to pastor our church in August 1975. After two and one-half years of faithful service, Pastor Pence received a call to be administrator of Big Sky Bible College at Lewistown, Montana. He accepted the call and we were again without a pastor.

The Rev. and Mrs. J. David Zimmerman, and their two youngest daughters, came in July of 1979. In 1980 a call was given to Rev. Mark Armstrong to be Assistant Pastor and work mainly with the youth and Christian Education ministeries. The Rev. and Mrs. Mark Armstrong, and daughter of one year, came about November 1980.

In 1981 a new sanctuary with a seating capacity of 300 was built. Also included in the building was two pastor's studies, a large church office and library. It was dedicated in January 1982.

On July 3, 1983, the 90th Anniversary Celebration of the Onecho Bible Church was held. Some 300 attended. A good number of former members and faithful attenders were present.